Makassar 066
Batak OD5
Gorontalo OG4
Ambon OH4
Ceram OH9
Javanese OE5
Malays AN5

G 755 774 A C 753 755 J MI MK 753 J MI MK Bt 774 775 753 755 Bt [829] I 771 774 Bt 774 782 776

[552 cont.] patient was not cured, it was a sign that the soul had not been found. Among the Ambonese Islanders, the Alfoer of Ceram, etc., there is the idea that sickness is caused by the departure of the soul, which is prevented from returning by an evil spirit. Here, too, the assistance of a priest is required for a cure. A survival of this view is found even among the more highly developed Javanese, Malays, Buginese, and Makassarese.

The Javanese, like the Malays, call the soul sumangat, the Makassarese and Buginese sumangá and sumangá, words that are identical with the Batak sumangot, the spirit of a deceased blood-relative.

The sumangat is someone's life-spirit, which, according to the conception of the natives, leaves the body not only at death, but also in case of fright or a faint, and good health is achieved only through its presence. If the soul goes away, one becomes sick, and it must be called back by a priest. This is done among the Batak by having someone scatter rice on the head. The sumangat can also pass into another human being or into an animal, which creates such a secret relationship between the two that the fate of the one becomes entirely dependent on that of the other.

The above shows how general animism is in the archipelago. We have seen how fetishism and spiritism, the religion of primitive peoples, developed directly from it. In general among the peoples of the Malayan Archipelago we find spiritism as the religion more than animism. It must be recognized, however, that, although the former is to be distinguished from the latter, [553] they cannot always be separated, in other words, spiritism and fetishism often blend into each other, and one cannot tell where the one stops and the other begins. As we have noted, for example, the Batak believes that all objects, living as well as inanimate, have a soul. Thus, rice has a soul, the rice-soul, tondi-ni-eme. As soon as the rice starts to bloom, an offering is made to its soul; otherwise one would run the risk of angering it, because the soul of the rice can become angry. If that should

Makassar OG6
Borneo OC1

Nias OD11
Ceram OH9
Malays AN5
Minangkabau OD10

[557 cont.]

a human shape and are called adju. One finds a number of these images in every house; they play the same role as the korwar.

Another and more peculiar way of representing the souls of the deceased which deserves special mention is found on the island Boeano west of Ceram. Here the abode is believed to be small pots or urns, which, like the korwar and adju, are the media, for communicating with it. These little pots, buli-buli, are of coarse porcelain and are divided into male and female. The former are in high relief and have no cover, whereas the latter have one. A special little house is erected for the buli-buli. Although it is more generally believed that the souls are disembodied, nevertheless it is likewise believed that they have the power to change temporarily into one or another body, even into that of a human being. Furthermore, it should be kept in mind that the spirits and souls, although wandering about freely, are thought to prefer certain places as their abode, such as in rivers, on mountains, and in graves. As to the nature and character of the souls, it can be stated that they are generally regarded as good spirits. One must take care, however, not to offend or neglect them, or one will have to fear their vengeance.

[558] Besides the souls of the deceased, good and evil spirits are worshiped. Calamities, accidents, etc. are caused by their influence, as are illnesses, because they snatch the soul from the body and torture it.

f. Vampire and Werewolf

To enumerate all the evil spirits here would carry us too far afield. We shall, however, name a few that are believed in generally in the Malay Archipelago. In the first place, we have in mind a kind of spirit that has a human shape during the day, but at night leaves the trunk behind while the head, neck, and intestines wander about, causing all kinds of harm, especially sickness, or even bring about death by sucking the blood of

Timor OF20
Moluccas OH1

Makassar OG6
Borneo OC1
Minangkabau OD10
Malays AN5
Tagalog OA36

MI MK MM I BR 774 754 753 761 [558 cont.] sleepers. These spirits bear various names. Among the Malays of Sumatra they are called palasib or, according to Minangkabau pronunciation, pălăsiĕq; among the Batak, palasik, and elsewhere in Malayan lands, penanggalan. Among the Dajak in particular the belief in these spirits plays an important role. They are called hantuen, and in nearly every region of the southeastern division there are persons who are suspected of being hantuen. Naturally, there is great abhorrence of marriage with such a person. It is said, however, that such marriages sometimes occur, because one does not always know. If it is regarded as proved that someone is a hantuen, then he is put to death with the greatest tortures. Among the Buginese these spirits are called paeppo, among the Makassarese popokang. Among these peoples, they are exclusively women. If a woman is thought to be such at the court, she is immediately reduced to slavery and sentenced to pounding kemiri nuts all day long every day, which is a means of preventing her nightly wanderings.

MK [562 681]

T MD Tm 754 761 753 774 The belief in these beings also exists in the eastern part of the archipelago, in the Moluccas and on Timor. They are called suwangi or swangi here. Especially when a ruler dies, a swangi is often blamed for it. The person accused of being the swangi [559] is put to death and his relatives are made slaves. Among the Tagalog on Luzon, who believe in these spirits, they are called magtatankal.

g. Pontianak

MD I 755 [845] Another spirit that is generally feared is the pontianak, the name of the spirits of women who died before delivery. Every woman who dies in childbed becomes a pontianak. They generally show themselves in the form of a bird and are therefore flying ghosts. These pontianak who could not enjoy motherhood before their confinement, begrudge that of their sisters and always try to harm pregnant women. It is not pregnant women

MD I [843]

159 are plenty of people in his house including the two very pretty young girls who do the fine weaving. Saleh said that they both had learned gold work too, and that during a rush they are able to help him and his cousin helper. When there is not so much rush, they weave. The old man said he was also a carpenter in the old days, and pointed out the houses he had built in the leprosarium. He said he was born in Laikang, where there is much salt making from sea water.

774 Saleh uses the word dewata for spirit in the animistic sense, and also understands the term sumangat.

000 Most of the day was spent in looking around. Tomorrow I will go through my notes for questions and further discussion.

871 Balombaru, September 2, 1949: This third day I thought
157 I would go through my notes, but I got sidetracked onto
326 Saleh's answers to the schedule. This is all right, al-
159 though the going is very slow. One thing is very dramatic. Saleh told me about his personal tragedy as far as education is concerned. He said that he wanted to go to normal school, but that the fee was f. 65. Neither he nor his father could afford this. They tried to sell portions of their rice fields, but times were bad then and there were no buyers. Saleh said that he then went to the teacher (I gather it was the superintendent) of the normal school and asked why he must pay f. 65. The answer was that that was the price of board and room. At this Saleh offered to bring a mat and sleep on the floor and to get his own food. However, the superintendent said no. As Saleh told me the story, much affect could be noted. And he added that plenty of other boys have had the same trouble. He is truly an ambitious man and would have justified any help given him. He said that he had trained lots of young goldsmiths and that they were now scattered all over. He said that he had trained so many that often one found villages around here where there were formerly no goldsmiths at all and which now consisted of a good number of goldsmiths.

[535] One thing before the schedule: I talked about the dancing
584 girls. They told me that the Makassarese are very strict
834 regarding all girls. One might not approach a girl directly but only through relatives and always in a respectable fashion. In regard to the go-between in marriage, they said that many of the girls in school today are scorning the old practice. However an old man, cackling, said that the padjoge in the Buginese country were different. He said